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The Sinner's Return.

I turned away a scornful face,
Without a prayer, from all thy care
And proffered grace.

Tis strange that after we should part
A time could steal in which I feel
A conscious heart!

The days that slowly waste my life
Bring near again the deadly pain
Of bitter strife.

But flowers of earth will bloom and leave,
And hearts so proud in sorrow's shroud
The grave receive.

My spirit into realms unknown
From dreary night will take its flight
To be alone.

Eternity will give release
From pity's sting. but will it bring
Me perfect peace?

When on the shore of Jordan's wave
I stand in dread with shivering dead
Beside their graves.

Will no one that I've loved before
Hold out a hand upon that stand
To lead me o'er?

Will those whose souls made melody
Unto my heart with sudden start
Shrink far from me?

And will I weep with bitter tears
For joys unknown, o'er pleasures flown
And wasted years?

I am a child of wayward birth,
To thought oft giv'n with less of heav'n
And more of earth.

The moments of my life oft seem,
Of passion's pain and eager gain,
A fitful dream.

Again O Christ, I seek the love
That has been mine through changeful time
For bliss above.

This heart which has been proud for years,
Rebelling much will by thy touch
Flow gentle tears.

To thee I come with all my stain,
Oh, make me pure to be secure
From future pain.

I would be gracious, true and mild
That I may live more love to give
Just as a child.

To know thee better I will try
To do thy will, thy precepts fill
Until I die.

M. M. STERLING.

Nov. 5th, 1887.

At Glenford.

On my arrival at Glenford on Saturday morning, the 5th, I found that about two weeks previous an unexpected guest made her appearance at the home of Bro. and sister Samuel Deffenbaugh. A farmer going on the train to Newark kindly allowed me to ride his horse. And on arriving at the house I found the young progressive sister the great centre of attraction. To say that the family were proud of the little stranger would be but a mild way of expressing the delight of the household. It is no wonder that matters got mixed up a little, and that the letter telling of the Friday evening appointment came too early or too late, for I found on my return to Ashland that it had followed me to Louisville and now was awaiting my return. And that —oh, well, brother Sam, we know how you felt, and so will offer our warm congratulations, and hope that the little bud may develop into a flower that will brighten and cheer the heart and fill the home with her fragrance.

We had a well attended meeting at the Bethel church, on Saturday evening and Sunday afternoon.

We had not intended having any services on Sunday evening, because the German Baptists, whose house is very near, had an appointment for that time. However hearing that Eld. Silas Hoover was sick, we made an appointment and had a fair congregation.

We were pleased to see several members from the Mount Zion congregation, twenty miles distant, at our meeting.

The Brethren have a great deal of ugly opposition here. Indeed it verges on actual persecution. Some malicious persons are always posting on the trees and fences some caricatures and notices intending to redicule the Brethren.

The church, however, continues to persevere and do the best they can.

At our Saturday evening meeting, there were some young men that seem bent on making remarks to each other and then laughing. This continued during the whole sermon, and when at last I mentioned something about misbehavior in connection with the subject on hand, they gathered up their wraps and went out.

When young people sometimes forget themselves and are thoughtless enough to whisper together it is excusable; but when they act as if it was their deliberate intention to ridicule and disturb, it is another thing, and we do not expect to overlook the matter, or excuse them.

It was at this place, and in the Conservative meeting house close by, that Eld. Silas Hoover, of the German Baptist church had a debate with Rev. Rufus Zortman of the German Reformed church on immersion. We were told that Eld. Hoover was a complete failure as a debater. The general verdict by all disinterested parties was that Rev. Zortman came out victorious. Our young brother A. A. Cober was compelled to preach several discourses in defense of immersion, and to counteract the result of the debate.

It was here too, that Bro. P. J. Brown, defended the Brethren by giving a true statement of the issue. Of course it was done in his usual sledge-hammer style. Eld. Silas Hoover was present, and after receiving permission, announced he would reply at a certain time. He requested Bro. Brown's presence, saying he would pay his expenses. Bro. Philip said he could not come, but would send some one down. As the time drew near, and they heard that Bro. Holsinger was coming down, they abandoned their defense.

We visited brother Joseph Dupler. He has been an invalid for many years. About six years ago he had a stroke of paralysis that left him entirely helpless. Since that time he has not walked or been able to help himself. He sits in a wheel chair from morning till night. He has never been heard to complain in all this affliction. Then to add to all this, about five months ago he lost his wife. When we meet such instances of terrible sorrow and affliction so meekly and patiently borne, it should make some of us ashamed of our constant murmurings about our little nothings. May God bless and strengthen our bereaved and afflicted brother.

At a little council that we had with the brethren, it was decided that on December 3rd, the Bethel church will hold a love feast.

And on the week following, Dec. 10th, there would be a communion at the Mount Zion church.

Our next meetings in this vicinity will be as follows: On Saturday evening and Sunday morning, Nov. 26th and 27th at Mount Zion, and on Sunday evening at Bethel.

This locality is very hilly, especially is this the case down in Fairfield county. The people here seemed to be proud of their hills. One brother said they had a decided advantage over the people that lived on the level. Their land, said he, was piled up in heaps, and they were able to farm it on several sides, and were thus enabled to make more money for church purposes. They certainly have a good deal of courage, perseverance and liberality in these counties.

I have heard, since I resigned my charges in the "Valley," that some of our members complained that I neglected them to go off elsewhere to preach. This surely was very unkind and thoughtless, and I am glad that the complaint is only confined to one or two. But as it has been carried already beyond the "Valley," I deem it necessary, for my own justification to make this public explanation.

During the three and a half years, there was but one disappointment, and that was not my fault. Bro. J. P. Martin promised to fill my place, and he failed to put in an appearance.

I was frequently called to preach in the adjoining counties, and when I could, I always went. If there was any prospect, I continued to go either until we gained a few members or a church was organized. I traveled during the week or on a spare Sunday, sometimes as many as 26 miles, through all seasons of the year, without any remuneration but the approbation of my own conscience. God only knows the sacrifice and self-denial this cost me. This was done in addition to my other work, and I am glad that the great majority of our membership sanctioned and approved of my efforts.

Edward Mason.

Martinsburg, Pa.

DEAR EVANGELIST: Quite a time has intervened since our last communication, and we do not write now, because we have anything startling or sensational to communicate, but to tell a little good news.

Bro. Stephen Hildebrand, of Jones Mills, Pa., dropped in to see his old friends hereaways, and on the 20th of the last month, we invited him into our pulpit, and he took possession and held it over two Sundays, during which time we enjoyed an exceedingly pleasant communion, and also rejoiced in six accessions. Bro. Stephen acquitted himself nobly.

On the 22nd, we enjoyed a communion with our brethren at New Enterprise. The representation was very fair, and the meeting grand, because of the spirit. The cause with us is moving along pleasantly, that which seemed to be but a little twig a few years ago, has now grown to be somewhat of a sapling, strong enough to climb, if you desire to see the Lord.

With sadness we chronicle the death of our esteemed uncle, Grabill Myers. On Thursday last, he came to our Valley, in excellent spirits, to attend the communion services. Before the services of the evening closed, he was compelled to retire, and repairing to the hospitable home of Eld. J. W. Brumbaugh, took seriously ill, and thus lingered until Tuesday morning, when the spark of life departed. This old servant of God was called to the ministry in 1839, and until within the past few years, was one of the most active ministers in the church, and we believe we say a truth when we say, no man had more friends.

In our brief ministry, we have traveled through various states, but have not been any where yet, that our old uncle had not preceded us. To him is the language applicable—"well done good and faithful servant." Thus after a life of almost 80 years, he goes to enjoy his glorious reward.

Bro. E. B. Shaver, of Virginia, nothing preventing—will begin a protracted meeting for our brethren at New Enterprise, Nov. 24th.

And by the the way, Bro. Editor, do you exchange with Elder Calvert's paper? if you do, will you favor us with a copy? The Elder White here last winter obtained quite a large number of subscribers for his paper, and as our people in this country are a paying people, we presume the people roped in the ducats, and of course deposited the same in his wallet, but we can't find a copy of the paper anywhere. Of course the mails have gotten wrong, under this new administration, or some other cause; therefore, if you have any extra copies on file, you will confer a favor by sending us one. It don't matter whether it is a late copy or not, any where this side of last March. If you have none on hands just now, please tell us when you will have a copy.

Eld. H. B. Brumbaugh says a good thing in last week's Messenger when he says, in speaking of secret societies.—"The church ought to be society sufficiently beneficiary * * * so that there may be no necessity of our brethren and sisters looking to the world for that which the church ought to provide and give." That's it my brother, and whenever the church becomes a practical beneficiary institution, as it should be, then will secret societies wane and not till then. Then might it not be a reasonable conclusion, that if a man can not find this beneficence in the church, he would be justifiable in going where he can find it? Although we do not stand identified with any secret organization, yet we will admit that this, in our mind, is a debatable question.

The convention, in our humble judgment, did some good work, and some other otherwise. The "otherwise includes the delegates not assuming the College debt, (not being so instructed) and *assuming* the publishing business, (not being so instructed.) The latter is likely to become a stuffed "Jumbo."

WILL L. SPANOGLE.

Martinsburg, Pa., Nov. 5th.

Eaton, Ind.

Nov. 3.—We pen you these lines to inform your many readers of a grand and glorious meeting held at our place by our dear Bro. Summers. As he has reported all but an account of our communion, I will confine my remarks to that.

Although it was announced only one evening previous, the house was literally packed, the middle aisle being thickly crowded even to the stand.

While the 13th chapter of John was being read, the action was suited to the word. After we had "washed one another's feet," Bro. Summers occupied a short time in giving reasons why we did so, or in emphasizing the reasons already given by our blessed Savior. After the supper was ended, the effect was plainly seen by the sisters reaching across the table, shaking hands and praising God, clearly demonstrating to the people the happiness and joy felt when we obey "that form of doctrine once delivered unto the saints" from the heart.

The good resulting from this meeting eternity alone will tell. Quite a number of our German Baptist brethren were present to see if we did practice what we preached, and we believe their curiosity was fuliy satisfied. One old brother made the remark that "any who found fault with that meeting, didn't know what they were talking about." Another who has been a member of their church for about twenty years, was so impressed that at our next prayer meeting he gave his first testimony. As our prayer meeting was characterized by the outpouring of God's Spirit, as the result of our willingness to take up our cross and go on with renewed zeal, we gave an invitation, and two more souls were willing to go with us.

Bro. John Gibson, a successful teacher of this county, and his wife, Emma, "made that good choice which Mary of old made." On the following day (Sunday), they were buried with Christ by baptism, by the writer. Although the water was cold, their faith was strong, and the rite was very satisfactorily performed, if it was our first trial. May God bless them and keep them is our prayer. They will be a blessing to the cause, an ornament to the church of God.

GEO. W. RENCH.

God is Love.